



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

receive baptism, not that they may be made holy, or dedicated to God, or admitted to the church; but because they are already holy, and members of the church visible, in virtue of being the children of believers."

The reviewer is of the opinion that the result of a thorough study of Dr. Candlish's argument for infant baptism, by one who previously had no opinions respecting it, would be the conviction that it had no scriptural support.

In his discussion of "The Last Things," or eschatology, the author makes a thorough study of the uses of the words "life" and "death" in the New Testament, observing that they mean much more than mere existence and cessation of existence. His conclusions are unfavorable to the doctrine of conditional immortality, as also to that of purgatory, and he finds no scriptural warrant for the final holiness and happiness of all men.

Dr. Candlish is a clear and candid reasoner. He states the positions of opponents and objectors clearly and fairly, and presents his own views modestly and frankly. The spirit of the whole discussion is admirable. The volume is full of valuable instruction, and is thoroughly evangelical in tone and spirit.

N. S. BURTON.

ANN ARBOR, MICH.

THE SUPREME LEADER: A Study of the Nature and Work of the Holy Spirit. By FRANCIS B. DENIO, D.D., Professor in Bangor Theological Seminary. Boston and Chicago: The Pilgrim Press, 1900. Pp. xiv + 264. \$1.25.

THIS book is a welcome addition to the too scanty literature on the subject of the Holy Spirit. It is written with the Anglo-Saxon rather than the German purpose. The author has attempted to give a clear, concise discussion of the subject as a whole, rather than to make some new scientific discovery. He has succeeded admirably in his purpose. It would be difficult to find a more clear and comprehensive survey of the doctrine in brief compass. The technical language of theology is kept in the background, so that we have a book for the layman as well as for the theologian. The scientific instinct of the author is shown in the thorough historical study which precedes the constructive portion of the work. He gives us first a careful discussion of the biblical doctrine of the Spirit. Then comes a very readable sketch of the history of the doctrine. Especially welcome is the account of the contributions

of the English Puritans to the doctrine. German historians are too apt to overlook this field. The third part of the book deals with the work and nature of the Holy Spirit, and the last part with the practical problem of the guidance of the Holy Spirit in Christian life and service. Modern theology is giving less and less attention to the problem of the absolute nature of God without reference to his relations to the world, and is seeking more and more to interpret the evidences of divine activity in the world. With this tendency Dr. Denio is in sympathy. "We need not ascend to heaven to bring the Spirit down, nor descend into the abyss to bring him up; he is nigh in Scripture, still giving it life; and, yet more, he is in all human life and relations, giving them all the power and value which they have" (Preface, p. v). The Spirit is God immanent in his universe and in the hearts of men. The book is essentially a description of the results of this divine immanence. Only seven pages are devoted to what a Kantian would call the problem of the Spirit-in-himself; and this is merely the familiar argument of the necessity of a social trinity in the Godhead in order to make love possible to God without depending on the existence of the world for an object of love. The last two studies occasionally bear the earmarks of the traditional minute theological analysis which allows the logical skeleton to become too apparent. But the discussions are sane and earnest with the warmth of a genuinely religious spirit. In these days, when the authority of the Spirit is being invoked by representatives of more or less fanatical and unbalanced movements in the religious world, so scholarly and devout a book has a field of great usefulness. It is to be hoped that it will have a wide circulation.

GERALD BIRNEY SMITH.

THE UNIVERSITY OF CHICAGO.

CHRIST CAME AGAIN. By WILLIAM S. URMY, D.D. New York: Eaton & Mains, 1900. Pp. 394. \$1.25.

A BOOK may have value as a symptom, quite apart from its value as a diagnosis. A certain doctrinal diathesis is indicated by the issuance from the publishing press of the largest Protestant denomination in America of a book advocating the somewhat revolutionary, though not new, theory that the second coming of Christ occurred and the millennium began at the time of the destruction of Jerusalem, 70 A. D. The parousia is explained in its derivative sense, as not merely a coming, but a continued *presence*. The resurrection and the judgment